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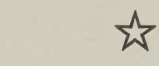
In This Number



SYLLOGISM IN DEMOCRACY—*Editorial*

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CARRYING THE CRUSADE FOR CHRIST INTO THE FUTURE—*Editorial*

"When we give to the Race Relations Sunday offering, therefore, we not only help our colleges for Negroes, we help in a very definite way to carry the Crusade for Christ into the future."

THE AMERICAN WAY OF LIFE—CAN IT SURVIVE?—*Justice Frank T. Murphy*

"If we prepare ourselves morally and in the national spirit as well as in the military sense we will be able to walk safely among men, proud of our power, but prouder still of our respect for the rights of all mankind."

PROVING GROUND FOR WORLD DEMOCRACY—*Louis Adamic*

"But it hasn't yet dawned on us that the United States is actually a microcosm of the world, a laboratory and proving ground for the thesis that people are not too different to get along together, given any sort of favorable surroundings."

THE NEGRO AND AMERICA'S FUTURE—*Dan W. Dodson*

"The United States will be weighed in the balances of world opinion on the basis of how she behaves toward this tenth of our population."

OUR NEGRO SCHOOLS

BRIDGES OF UNDERSTANDING—*Thomas C. Allen*

"In conclusion it should be said that in the vital area of improving Race Relations the surface has only been scratched. Opportunities for promoting better understanding in the fields of industry, education, government, religion, and in the everyday contacts of Negroes and whites are almost unlimited."

SPECIAL DEPARTMENTS

CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

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Syllogism in Democracy

Major Premise

Democracy stands for equal opportunities for all its citizens and spurns all forms of political, economic, racial and religious discrimination. Throughout the centuries there has shone in the minds of Plato, of Thomas Jefferson, of Woodrow Wilson and of hundreds of other unselfishly motivated thinkers the dream of a society based on the recognition of human values and of the worth and the rights of every man. Democracy means much more than that. Countless books have been written on its interpretation and, inspired by the future's widening vista, countless others no doubt will be written. Basic in every interpretation, however, must be a rejection of caste and class and an insistence on equal educational, vocational and political opportunities. In democracy these are the essence.

Minor Premise

I believe in democracy. As a fighting force I see it winning a global war, and as a peacetime power it is even more impressive. Its idealism appeals to me not as an empty dream but as a realizable and workable way of life. I like its accent on personal freedom and also its doctrine of personal responsibility; its spirit of *noblesse oblige* which calls for social insight and demands of the more favored a genuine concern for their less fortunate fellows.

I'm glad I live in a democracy. I appreciate its unique privileges, and I gladly accept its responsibilities. My citizenship in such a nation is not for sale, nor is it subject to barter or exchange. I am committed to the democratic way of life which I feel to be superior to every other form of government and of society thus far devised.

Conclusion

Believing in democracy, I cannot therefore harbor prejudices or sanction discrimination toward any of my fellow citizens. I cannot claim for myself more of privilege than is enjoyed by the humblest of them, and I cannot with indifference see a door of wholesome opportunity closed to any individual or to any group. Mere lip service to the glories of democracy is not enough. I must practice the democracy in which I believe. I must make the genius of democracy the core of my every attitude and the theme of its expression in every human relationship. I must reject forever all the outworn theories of a super race; yes, and all the false and insidious notions concerning the inferiority of any race.

I recognize the relation of democracy to education of the right type. Dependent upon its nature and content, I know that education can make or mar a nation. Concerned for the spread of democracy, I am accordingly eager that educational opportunities on every level be available to every worthy and ambitious young person regardless of color, creed or economic background. I am anxious that as many of these young people as possible have the advantages of a Christian education.

To me, therefore, Race Relations Sunday is doubly welcome. I glory in its emphasis upon the cardinal principles of democracy, and I am glad for the opportunity it so appropriately brings to contribute to the support of the Negro schools and colleges of our church. B. M. M.

Carrying the Crusade for Christ into the Future

As this is written the first phase of the Crusade for Christ is getting under way throughout The Methodist Church. Its very worthy objectives dealing with evangelism, stewardship and church school attendance are everywhere being brought to the fore in Methodist thinking. That the Crusade is timely and is destined to do a vast amount of good no one will doubt.

The bad thing about a Crusade, however, is its ending and the inevitable relaxing of effort and interest that accompanies it on the part of many persons. Wise planning which has spread the various interests of the present Crusade over a whole quadrennium may be counted upon to reduce this customary lapse but even so an appreciable falling off in zeal and effort may be expected. Any agency, therefore, which can be relied upon to keep prominent and active the ideals of the Crusade and to perpetuate its emphasis is entitled to wholehearted support.

The Negro schools, colleges and universities of our Church, along with our other educational institutions, will do just that. Bishop Arthur Moore is credited with the succinct definition, "Christian education is sustained evangelism." Christian education means also a sustained emphasis upon stewardship, church school attendance and all other virtues of the integrated and effective Christian life.

When we give to the Race Relations Sunday offering, therefore, we not only help our colleges for Negroes, we help in a very definite way to carry the Crusade for Christ into the future. B. M. M.

The American Way of Life—Can It Survive?

JUSTICE FRANK MURPHY*

(Editor's Note: The following is a condensation of an address delivered by Mr. Justice Murphy at the San Francisco Civic Auditorium on Sunday, September 10, 1944. The entire address has been published in pamphlet form by the National Committee Against Persecution of the Jews, 1422 F. St., N.W., Washington, D. C.)

"Thou shalt love thy neighbor as thyself."

From the thunders of Mt. Sinai, at the very dawn of history, came this mandate. And in the flight of time since, it has been the cornerstone of civilization.

It now has been proposed by the Nazis that we destroy our neighbor—the Jew. But before anyone places the stigma of making war on the ten commandments on the brow of mankind, is it not wise to discount the untruths, the hysterical and unreasoning discords raging about us and to consider that man's effort to ennoble himself and march upward from barbarism has always been an effort away from hate and intolerance?

Particularly significant is all this when we realize that at this very hour the world is desperately sick. An epidemic of hate has attacked the earth. Despotism, like a torturing disease, has fastened itself upon the bodies of men. Idealism and the dignity of man have fallen victims to it. Man in many countries has been degraded to the level of the brute.

Our nation has been built upon democratic principles. One of these principles is that each among us is to be treated as a human being without regard to the land from which his forefathers came, his racial background, his creed. We should not think of ourselves as Jews or Gentiles. We are Americans. If any community in our nation betrays the principles of civil and religious liberty a damaging blow will be inflicted on the greatest system of free government known to man. The blow would come with stunning effect now while we are engaged in a world war originated by a fanatical and desperate group who have used race hate as a primary instrument for the accomplishment of their purpose.

Too few Americans know American history. Men unrelated in racial origin, drawn from every corner of the earth, and professing various religious creeds combined their efforts and their talents to create a "New World" of free men. From the first until this hour it has been our duty, if we really believe in

* Associate Justice, United States Supreme Court.

democracy, to secure each man against injustice by his fellows, prevent discrimination and preserve for him his right to hold the religious views that best meet his own soul needs. Whoever spreads the spirit of racial and sectarian intolerance anywhere on earth does something wicked. And it is especially revolting and wicked to do so among a free people such as ours.

Hate, a Boomerang

In those who hate and despise and unjustly criticize the Jew, something of goodness will have suffered. He who hates another because of race, color, creed, does more harm to his own soul than he does to the object of his spleen.

Anti-Semitism runs against every Christian principle. A Christian cannot embrace it without betraying his own faith. And it is anti-American. A patriot can do naught but disclaim it for it contravenes the letter and the spirit of the law of the land.

To me it is tragedy to witness even one American surrendering his mind to the Nazi idea of racial superiority maintained by force and persecution.

The moment a man gets this idea he starts looking about for excuses to suppress and persecute the people whom God, in His wisdom, made to belong to another race. Of course, too, the exponents of the race theory cannot prove their superiority except by using force to keep their victims, as they put it, "in their place." And eventually, in order to make good the race theory, force passes over into tyranny. Therefore if we follow the hate-monger theory to its logical conclusion where do we come out? Exactly where the Nazis did—unbridled force must be continuously employed to keep the idea of Aryan superiority in circulation.

To Achieve Durable Peace Hate Must Be Dispelled

Victory on the battlefield is necessary first, but durable social and economic and political justice when the war is over will alone assure us the real victory. Unfortunately, there is evidence that we have not yet entirely dispelled from our hearts and minds the animosities planted there by the Nazi agents in our midst. Indeed, the tides of racism and bigotry appear to be rising higher each day. Unless we halt this mounting fury, the end of this war may witness the unleashing of a pogrom of hate and persecution within the United States far greater and more destructive than that which followed the first World War. Any hope that our civil liberties can long last in such an atmosphere is futile.

In the trenches of the first World War, as in the foxholes of today, men were judged not on the basis of their religious or racial background but on their individual worth when duty called. That attitude was soon dispelled by events which took place in the period following the end of the first World War. Instead of brotherhood and understanding, hatred and bigotry followed, punctuated by frequent outbursts of violent persecution. Our government itself conducted the infamous "Red Hunt" for individuals suspected or harboring alien beliefs. Soon afterward came the nation-wide revival of the Ku Klux Klan. Riots, destruction of property, floggings, kidnapings and murders all resulted from the Klan's utter disregard of the basic civil and religious rights of minority groups. Fundamental precepts of American life and law were violated through sowing seeds of racial hatred. The Klan was followed by other organizations and individuals bent upon destroying the American ideal of freedom and equality for all races. religions, and na-

tionalities. Many state statutes were enacted or revived under the guise of exercising police and taxation powers which, in effect, suppressed freedom of the press, freedom of speech, and freedom of religion. Men were often forbidden the right to set forth their ideas in newspapers, to convey their ideas to assembled groups, or to distribute their beliefs in printed pamphlets to the general public—all because narrow, bigoted individuals forgot or ignored the basic principle of freedom which is the cornerstone of our democracy. These movements finally culminated in the boisterous activities of the German American Bund and other Nazi organizations. By the time World War II broke over Europe, the dream of the soldiers of 1917 had become a nightmare. Our task now is to see to it that World War II is not followed by a similar orgy of persecution and hatred.

Denunciation Not Enough

Something more than the spoken or written word is required if hate is to be conquered. Merely to disclaim anti-Semitism is not enough. To denounce it is laudable but inadequate. A Christian and an American cannot be true to his Faith merely by stating that he is against anti-Semitism. It is naive to believe that a wrong can be cured or greatly diminished through the gentle process of speaking or writing in denunciation of that wrong. Undoubtedly, some value attaches to such speaking or writing but an affirmative program of action designed to eradicate the cause of anti-Semitism and the other spurious theories of racism is necessary if any success is to be achieved.

One of the difficulties in planning such a course of action is that few of us are willing to expend the time and effort such a program requires. It is so much easier to denounce the forces of evil than to eradicate their causes, that we, for the most part, select, through indolence, the easier way. But if our ideals of freedom and equality mean anything to us, it should be worth fighting and working for as well as speaking and writing about in glowing language.

Today this ideal of freedom and equality is threatened. It is endangered by the normal disinclination of our people to become aroused until their institutions are in obvious peril. The defense and preservation of this ideal against the menace that confronts us is not a task for government alone, or the clergy alone, or the teachers alone. It is not something that concerns only the so-called "intellectuals." It is the personal problem of every individual who calls himself an American and a Christian. And there are practical, useful measures that every such individual can personally take to help in the defense.

A Five-Point Antidote for Intolerance

What are some of these measures?

First; we can consciously strive to eradicate from our hearts and minds every vestige of racial and religious prejudices and hatred. Let us live the religion we embrace. Let us practice the Americanism we proclaim. We should work through the press, the radio, the schools, the churches, the public forums and every other means by which the true gospel of democracy can be spread. In the competition between ideologies we have nothing to fear from the arguments and propaganda dispensed by the proponents of racial or religious inferiority. The facts, the arguments, and the reasons in support of freedom and equality for all men, are overwhelming. We need only present these facts and arguments in a forceful and effective

manner in order to provide the means for eliminating most of the prejudices and hatreds that now unfortunately are ingrained on so many of our citizens.

Second; we can call upon government to provide full and complete protection of life, liberty, freedom of worship and civil rights for all our citizens, whatever may be their distinctions as to birth, color, nationality, language, race or religion. We can establish, if necessary, appropriate and adequate machinery in every local community no matter how remote, to secure protection against the curtailment of our fundamental rights. The deprivation of such basic rights to any individual, save where the public interest is such as to warrant a temporary suspension, is an indication of a weak and doubtful democracy and is a fertile breeding ground for oppression and discrimination. We must therefore make certain that all human freedoms are made secure for all of our people.

Third; through our governments and through the precept furnished by our own behavior we can guarantee equality of privilege and opportunity, in law and in fact, for all inhabitants. Our laws and our customs must not discriminate as between individuals because of their race, religion or color. Equal educational and professional and employment opportunities must be open to all.

Fourth; we can respect and guarantee the right of all religious, ethnic, and cultural groups to maintain and foster their respective group identities and to engage in their own beliefs and practices so long as the public interest is not adversely affected.

Fifth; we can work toward the realization of full economic security for all the people of the United States, recognizing that man at heart is good and that he more readily resorts to acts of intolerance against minorty or scapegoat groups when his ability to provide a decent livelihood for his family is jeopardized. In the long run, perhaps, this may prove to be the solution for a large part of the intolerance problem.

Intolerance has no place in our country, and those who embrace it are not following the founding fathers but someone else. They are not following Jefferson, for it was he who sponsored the Bill of Rights. They are not following Benjamin Franklin, for it was Franklin who deliberately wrote into the Declaration of Independence the phrase *"one* people." Those who advocate intolerance forget that America became great because it was created and has remained spiritually *"one* people."

We Can Measure Our Americanism by Applying This Yardstick

Go down in the subway of the great metropolis, walk the crowded streets and the market places, stand near the factory gates at closing time, and what do you see? Not Englishmen or Italians alone, or Gentiles or Jews alone, or white people or black alone, or conservatives or progressives alone. You see the children of every race and every nation and every creed under the sun. You see America and America's future. If you are disheartened by what you see, if these people of other races and national origins seem alien to you, then America's future and your own will not be happy. But if you see them all as human beings, as being of the stock that built this great nation, if you look at them as fellow citizens of a democracy, then our future is bright and full of hope.

What, exactly, is this idea of individual liberty? What do we mean

when we talk about the beauty and the dignity of the human personality?

Why we mean that unknown fellow, mounted on his soapbox in the city street, speaking his mind concerning the way he thinks the country and the government ought to be run. We mean that editor or author, writing as he pleases, condemning or commending the administration as his personal beliefs dictate. We mean that little group of Mennonites or Mormons or Quakers worshiping in their own churches in the way their conscience tells them is right. We mean the ordinary citizen expressing his frank opinions to his Mayor or Congressman or President, and receiving consideration from them. We mean the business man setting up shop for the kind of business in the kind of community that he prefers, with nothing but the public welfare to say him nay. We mean the workingman at liberty to choose his own occupation and to move when he pleases into another. We mean the scientist free to search for truth, and the educator free to teach it, unhampered by the fear of some "super-man" who makes his own "truth" and allows no competition.

Our destiny is not to suspect one another. We must keep on reminding ourselves that in the heart of every man there is a great yearning for the brotherhood of man.

Human Values Are Most Important in a Democracy

So let us lift our eyes to an horizon those less privileged than ourselves are unable to see. Let us build a mighty democracy in which all minorities as well as majorities can play their appropriate parts. It is the instinct for liberty that makes a nation strong. The people of the United States must remain faithful to the values of the spirit, to the sense of the human, and to the quality of generous humility in our relations with each other in everyday life. We must remember that in one way or another we are all members of a minority group.

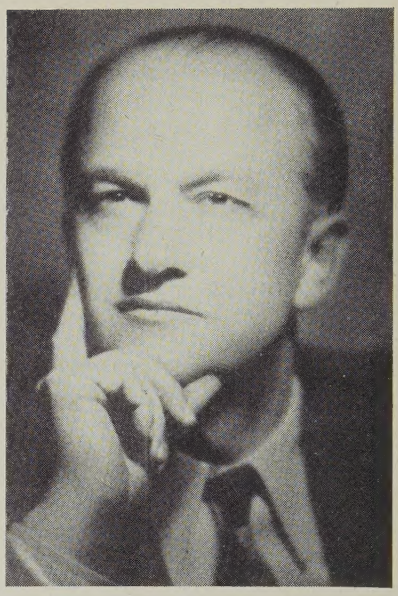
We must face the future realistically. If we prepare materially for the future but fail to do so with regard to our spiritual or intellectual qualities we will be less than a rugged people. If we prepare a great national army and navy without preparing a just and kindly national spirit to go with it, we shall never be the moral force we aspire to be in the world.

If we prepare ourselves morally and in national spirit as well as in the military sense we will be able to walk safely among men, proud of our power but prouder still of our respect for the rights of all mankind.

These stout-hearted young men who have gone out to do battle in the far places of this earth and who will never return call out to us to build anew and to build strong the house of peace. They have not died and given of blood so that some of us will be free and others of our human family oppressed. They would not have us build the future on the shifting and treacherous sands of racial hatred and religious bigotry. They gave up their lives for something finer than a nation torn by anti-Semitism or discrimination on the basis of color or creed. Their hope was that a better, stronger democratic nation capable of positive action for good would emerge from this holocaust.

As they nobly died, let us nobly live and create a nation strong in fellowship, strong in trust of the people, like that contemplated in our pledge to the Flag, under which they died—*"one nation indivisible, with liberty and justice for all."*

Proving Ground for World Democracy



LOUIS ADAMIC

(Editor's Note: Mr. Adamic, widely known author and student of inter-group relationships in America, sets forth here a thesis which he expounds at greater length in his popular and timely book, "Two Way Passage," published in 1941 by Harper and Brothers.)

Few Americans dispute any longer the fact that the world is small, its peoples interdependent. Few any longer question the necessity of working with other peoples if there is to be peace when the formally declared war is over. We've had to learn this fast, and the hard way, with many sharp jolts to our habits of thinking. And upon how well we assimilate its implications depends the part the United States will take in the postwar era.

If you're going to work with people, you have to understand them a little; and to understand them, you have to know something about them. Here, our men and women in the services have the edge on us. They have been mass globe-trotters lately, while we have been restricted to press and radio, and letters home. The American soldier in India, the American sailor in the Adriatic, the American nurse in North Africa, or WAC in the South Pacific, have discovered a lot about other peoples. Altogether, more of us have learned more about geography and unfamiliar customs than any previous generation of Americans.

This is all to the good. But we overlook another means of finding out how those of widely differing races and religions, customs and cultures, can get along together. We overlook a unique aspect of the United States; a unique fact which, if understood, would be of immeasurable value as we join in shaping the postwar world. America is not a country of homogeneous people; it is, in Walt Whitman's words of ninety years ago, "a nation of nations."

In our bridges and buildings, our roads and railroads, our farms and factories, in our turbines and tunnels, vineyards and viaducts, electric power-plants, elevated streetcars, mines, forests, ships, automobiles, clothes, sewing machines, is frozen an incredible amount of labor, energy, inventiveness and skill furnished by "foreigners"—by "Hunkies," "Polacks," "Dagoes," "Squareheads," "Kikes," "Niggers"—by the forty million immigrants who have come over in the last century and by the tens of millions of their American-born children and grandchildren. Slightly less than half the people of the United States are of non-Anglo-Saxon stock. This includes, of course, some three hundred thousand

Indians, thirteen million Negroes, several hundred thousand Orientals.

Already the American Dream and the American Way of Life have been enriched, given more substance and a fuller, rounder form, by tangible and intangible contributions from the folklore, habits, ideas, aspirations, talents, sense of values of many different nationalities and civilizations. Spanish, German and French influences extend beyond place-names, beyond the Mission architecture in the West, the Pennsylvania-Dutch farmhouses, the beautiful old French houses in Charleston and New Orleans. These stocks gave us a certain grace, thrifty stability and verve.

America's highly-developed electrification stems largely from the inventions of a Yugoslav immigrant, Nikola Tesla. The only truly American folklore to amount to anything is that of the Negro. Music in America is full of German, Czech, Italian, Russian names. And American husbandry has been vastly improved by farmers from many lands. It would be interesting to trace the national origin of objects and customs we think of as wholly "American." The Germans, for example, gave us Santa Claus and Christmas trees, and the kindergarten.

But it hasn't yet dawned on us that the United States is actually a microcosm of the world, a laboratory and proving-ground for the thesis that people are not too different to get along together, given any sort of favorable surroundings. The favorable surroundings in America were a great, expanding realm and a great expanding idea: democracy. The continental frontiers have been pushed as far as they will go; but the frontiers of democracy we have barely begun to roll forward.

Most of us are not aware of the tremendous human resources here in the United States. Nor do we yet see the opportunity before us of creating a great new human culture in this country, a culture which could come pretty close to being universal, pan-human. We still bog down in provincial distrust, suspicion, fear of the strange, the unlike, without realizing how much of what was once strange and unlike has now become as familiar, as much ours, as our own shadows. We have a long way to go before the American Dream comes true.

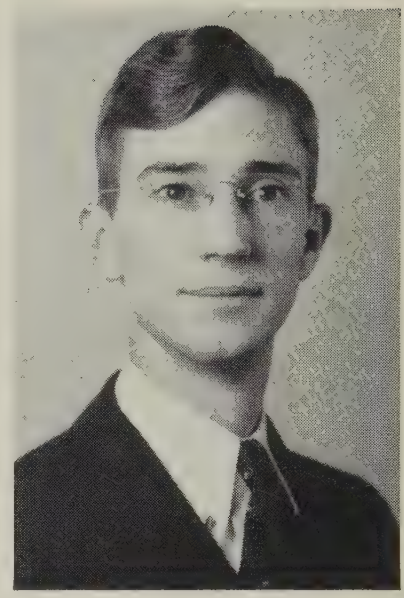
And it behooves us to get a move on. In the past, the world was leisurely enough and its parts isolated enough so it didn't much matter how long a new civilization in one country took to come to birth. All that is changed. Technological improvements have shortened distance and speeded up time. Now history is rushing so fast that it matters terribly just how soon and how thoroughly America makes the most of her human resources. It matters not only to us—as I say, what we do is going to affect the rest of the world. If we continue to short-circuit democracy at home by cold-shouldering, discriminating against, and wronging our minority groups, we cannot expect to assist in building a democratic world peace.

* * *

Southern California Professor Writes on Dumbarton Oaks

In the autumn issue of *World Affairs Interpreter* appears an article entitled, "Dumbarton Oaks and World Security," by J. Eugene Harley. Dr. Harley, who is professor of political science and international law at the University of Southern California (Los Angeles). He takes up problems such as: "Should the disputing party vote in his own case?" "What about neutrals?" and "What should be the relations of the defeated powers to the new organization?"

The Negro and America's Future



DAN W. DODSON*

(Editor's Note: With a pen dipped in realism and with a knowledge of racial conditions and problems Dr. Dodson writes from a backbround of training and experience which is at once comprehensive and thorough. A native of East Texas he did his undergraduate college work in Western Texas at McMurry College, Abilene. He holds a master's degree in sociology from Southern Methodist University, Dallas, and his Ph.D., which is in educational sociology, is from New York University. He is now on leave from a professorship in New York University to organize and set in motion the program of the Mayor's Committee on Unity. The New York Committee, like similar committees in certain other American cities, is designed to serve the interests of New York's minority groups.)

After winnnig the decision at arms, the next most important problem facing America today is race. Whatever else happens, we will live henceforth in a world in which peoples of color will play a much more predominant role than they have in the past. China alone with her 400 millions, India with approximately 280 millions, and Russia with at least one-half her population of Mongolian background assures us that coupled with the continents of South America and Africa, we will face a world of the future in which time and tide are with the peoples of color. Their attitudes toward America as a nation will be determined to a large extent by the way in which we treat those citizens of ours who are of dark skin. If the morale of our Negro population at the present time bodes for the future, we are headed for serious trouble indeed.

During the last war, under the idealistic leadership of Woodrow Wilson the Negro population accepted the famous "close ranks" statement of the then executive secretary of the National Association for the Advancement of Colored People, Dr. W. E. B. DuBois, and postponed the settlement of the problem of democracy at home until after the world was made safe for democracy abroad. These self-same Negro soldiers returned from the battlefields to find their plight worse than before the war. The wave of lynchings which swept over the South, coupled with the discrimination of Northern industrialists who had brought scores of them to Eastern cities and fired them when war contracts were cancelled, brought disillusionment, cynicism, and distrust of the white man and his intergity.

* Executive Director, Mayor's Committee on Unity, New York City.

Also this residue of Negroes who had migrated to Northern cities had an opportunity, for the first time to enjoy the franchise, and participate in the common life of the community. In this relationship, they had the opportunity to match wits with the average of the whites, and found that, when given opportunities, they could hold their own with those of any other group. This heightened the frustration and conflict, for the Negro had the opportunity to understand that he was not being allowed to participate in the common life of the country not because of lack of ability, but rather because of prejudice and bigotry.

When this war period started, the Negro group decided that it would not be duped this time. If we were fighting to save democracy from fascism with its race hatred and bigotry, then we should also launch comparable campaigns at home. Among other things, they expected that some steps would be taken to abolish Jim Crow in the army, allow Negroes in the navy in positions other than mess boys, allow Negroes to become integrated in the industries which were to make the war materials, protect the civil liberties of the people of the country by abolishing the poll tax in the Southern States, and by passing the Federal anti-lynching bill.

When these elementary proofs of the sincerity of the dominant group were not forthcoming, resentment and indignation began to mount in the Northern communities. Under the leadership of A. Philip Randolph, a March - on - Washington Movement was organized as a protest against discrimination in employment. The threat of this march was no doubt instrumental in producing the presidential proclamation establishing the Federal Fair Employment Practices Committee. The mistreatment of Negro Soldiers in uniform, particularly those from the North sent to Southern camps, aroused the population to such an extent that when a New York policeman shot a Negro soldier in attempting to make an arrest, it precipitated a riot. This was preceded by worse disturbances in Beaumont, Texas, and in Detroit. The segregation of Negro blood in the blood banks by the National Red Cross but added another to the long list of insults to which they were subjected. The Negro is determined this time to make the four freedoms a reality for himself at home, while he is fighting for them abroad.

The intensity of these conflicts has led many cities to appoint committees to try to allay these tensions. In some instances the committees are interracial and in others, they are inter-faith as well. In some instances, they are supported in their work by tax funds, and in others they are privately supported, if at all. The usual name for such a body is "The Mayor's Committee." They represent a new function of city government, and of course, are operating with varying degrees of effectiveness. Their objectives are frequently not stated, but by and large, they are trying to go as fast as they can in applied democracy and take the population with them. Mr. Robert C. Weaver, for instance, formerly of the Chicago Committee has written recently that committees in Northern cities should not attempt to operate unless they intended to go all the way to equality. He spoke particularly of enlarging the Negro community to relieve the housing shortage.

While this is further than Southern cities would go, it is not enough in New York City. Here equality must carry with it the breaking down of segregation and the complete integration of all groups into the life of the city on the basis of equality of

opportunity for all. The community here is convinced that this problem will never be solved until people are working together, living together, playing together, and being educated together. Last year, when the Metropolitan Life Insurance Company got approval from the city fathers for a vast development related to slum clearance, and wangled a concession allowing them to discriminate against Negroes in the project, the community was so indignant, that immediately an anti-discrimination bill was passed which does not allow tax exemption on such projects if they practice discrimination.

This reservoir of public sentiment plus the experience we have had in race relations in New York City, makes us feel that we are in more or less an exemplary position. In spite of the numerous instances in which we have integrated Negroes into industries and unions, the War Labor Board informs me that there has not been a single hate strike certified to them from New York City during the war. In our public housing projects, we do not practice discrimination, and we have had marvellous success. In the various arms of the City government, there has been a high degree of integration and it has worked well. We think this is a good beginning, but that we need to go much further. We realize we are working against time, for the real threat will come when the returning service men start looking for jobs, and the cut-backs in industry start. This will be particularly acute unless full employment is maintained.

Don't think for one moment that Negroes and their friends will relax their efforts once the war is finished. We have learned that organization and pressure are the weapons which politicians respect. Futhermore, our Negro population will speak from here on out with a realization that it has a world audience which it never had before. The United States will be weighed in the balances of world opinion on the basis of how she behaves toward this tenth of our population.

As this future unfolds, the Church will be increasingly put on the spot. The degree to which she compromises with the fundamental Christian idealism underlying her program, will be the degree to which she will lose her effectiveness as a directive force in the minds and hearts of men. If cities are enough concerned to set up special comittees to meet these problems, how much more should the church of God be concerned?

* * *

Newspaper Honors Ministers

The *Pittsburgh Courier,* in two successive issues—those of November 11 and November 18—featured graduates of Methodist colleges. The minister featured in the November 11 issue was Rev. E. Webster McMillan, who has his A.B. degree from Claflin College (Orangeburg, S. C.) and his B.D. from Gammon Theological Seminary (Atlanta, Ga.) He is the president of Gammon Theological Seminary Alumni Association and is pastor of Central Methodist Church, Atlanta, Georgia.

In the November 18 issue appears the picture of Rev. J. S. Scott, pastor of Trinity East Methodist Church, Houston, Texas. He is a graduate of New Orleans University, now Dillard University (New Orleans, La.) and also holds his B.D. degree from Gammon. The honorary D.D. degree has been conferred upon him by Wiley College (Marshall, Tex.) and by Gammon. He is a trustee of Wiley College. Dr. Scott is vice-president of the Houston Interracial Commission and president of the Houston Interdenominational Alliance.

Our Negro Schools

Professional Schools

Gammon Theological Seminary, Atlanta, Georgia; Dr. J. W. Haywood, President.

Gammon is an outstanding institution for the training of the Negro ministry. It was founded through the foresight of Bishop Henry White Warren and the Christian philanthropy of Mr. E. H. Gammon. It is one of two accredited theological seminaries for Negroes. It has a department for training women workers. Courses leading to the degree of Master of Religious Education have been added. The Stewart Missionary Foundation established by Rev. William Fletcher Stewart in 1894 maintains its office at Gammon and supports the work of the Department of Christian Missions.

Meharry Medical College, Nashville, Tennessee; Dr. E. L. Turner, President.

Meharry has contributed approximately one-half of the Negro physicians and dentists in the United States. It now has an enrollment of 506 in its Medical, Dental, and Nursing schools. Of its graduates, 3,000 are now practicing their professions in thirty-seven states of the union. Meharry's record of service has been made possible by the interest and generosity of many individuals and of our great educational foundations. Its endowment fund assets are $5,000,000 and the current budget is $500,000.

Flint-Goodridge Hospital, of Dillard University, New Orleans, Louisiana; Mr. J. L. Procope, Superintendent.

This hospital maintains educational work which includes a weekly seminar for practicing physicians and a summer course for the training of internes.

Senior Colleges

Bennett College, Greensboro, North Carolina; Dr. David D. Jones, President.

Bennett College is a woman's college, seeking to prepare its students for the art of Christian living and to produce fine personalities, trained teachers, business women, and homemakers.

Bennett entertained the 1944 session of the Central Jurisdictional Conference. Its beautiful grounds, its adequate and well kept buildings, and its courteous and well-trained staff contributed much to the success and enjoyment of that nation-wide gathering.

Claflin College, Orangeburg, South Carolina; Dr. J. B. Randolph, President.

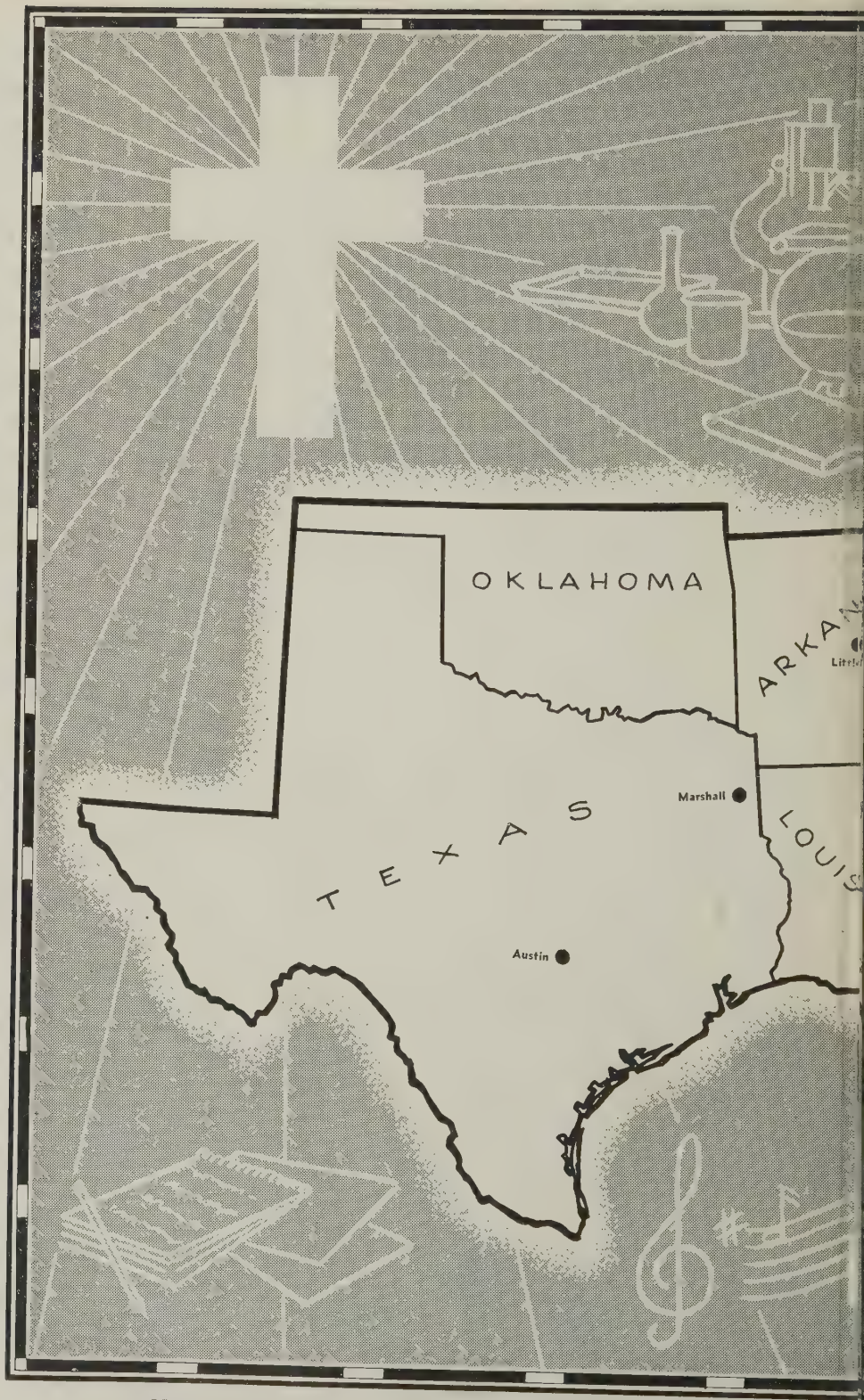
The history of this college is the history of what is highest and best in Negro life and culture in the State of South Carolina. The loyalty of the South Carolina Conference (Central Jurisdiction) to Claflin through the years attests the fine service which this institution has rendered to the Conference and to the State.

Clark College, Atlanta, Georgia; Dr. J. P. Brawley, President.

Clark College is one of the seven educational institutions located in the city of Atlanta, which make up the University Center, and is a part of a unique experiment in higher education for Negroes. As a Methodist institution, Clark College is making a significant contribution to this co-operative educational adventure.

Dillard University, New Orleans, Louisiana; Mr. A. W. Dent, President.

Dillard has just organized a five-year collegiate program in nursing



MAP SHOWING LOCATIONS OF NEGRO EDUCATIONAL INSTITUTION

TO THE BOARD OF EDUCATION OF THE METHODIST CHURCH

education in order to meet the challenge of trained nurses for service with the armed forces. The work of the first two years centers in the lower division curriculum of the University; that of the last three years centers in the Flint-Goodridge Hospital, the Charity Hospital of Louisiana, and other affiliates. Two wings have recently been added to the women's dormitory to help meet the demands of increased enrollment.

Paine College, Augusta, Georgia; Dr. E. C. Peters, President.

Paine College is co-operatively owned and supported by The Methodist Church and the Colored Methodist Episcopal Church. It has a long and honorable record of service in the training of ministers for the C. M. E. Church and is preparing hundreds of other Negro young people for constructive and effective living.

Philander Smith College, Little Rock, Arkansas; Dr. M. LaFayette Harris, President.

The enrollment represents many denominations but for the last six years, 99 per cent have been church members. Arkansas, Oklahoma, and Missouri have a Negro population of 1,100,000. Philander Smith College is the recognized four-year Church-related college for Negroes within these States. The administration building and two dormitories have recently been renovated and re-equipped.

Rust College, Holly Springs, Mississippi; Dr. L. M. McCoy, President.

In addition to its liberal arts program, Rust College has ministered in a wonderful way to the rural areas of Mississippi. It has developed a self-help program which has enabled many students to obtain an education who otherwise would have been denied the opportunity. Funds are being raised for a new building to be erected as soon as war conditions will permit.

Samuel Huston College, Austin, Texas; Dr. Karl E. Downs, President.

Samuel Huston was founded in 1876. It is the youngest and most western of the Church's Negro schools, and was organized in connection with the westward movement of the Negro population.

Wiley College, Marshall, Texas; Dr. E. C. McLeod, President.

Wiley is the first Negro school organized west of the Mississippi, and was also the first in this territory to be accredited by the Southern Association of Schools and Colleges. It has maintained high academic standards through the years.

Junior Colleges

Bethune-Cookman College, Daytona Beach, Florida; Mr. A. J. Colston, President.

Because of its unique location, Bethune-Cookman College serves in a remarkable way as a laboratory of interracial good will and understanding. Many tourists, who winter in Florida, visit it each year.

Morristown Normal and Industrial College, Morristown, Tennessee; Dr. M. W. Boyd, President.

Students come to this college from the mountain communities of Tennessee, Kentucky, West Virginia, and Virginia. Its high school serves Morristown and receives an annual appropriation from the city.

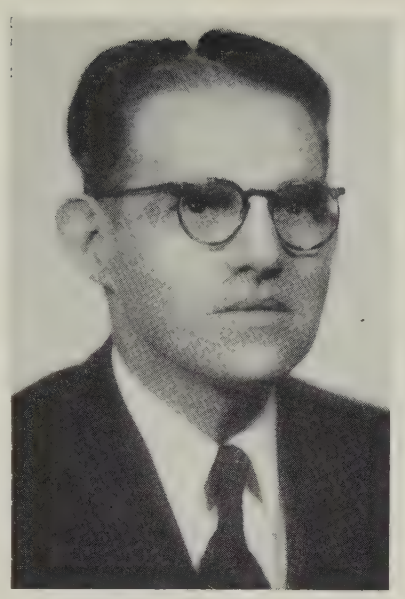
Secondary Schools

Gilbert Academy, New Orleans, Louisiana; Mrs. Margaret Davis Bowen, Principal.

(*Continued on page 28*)

Bridges of Understanding

THOMAS C. ALLEN*



(Editor's Note: Doctor Allen holds an A.B. degree from Wake Forest College, and both a Th.M. and a Th.D. from Southern Baptist Theological Seminary. Under his leadership the program of interracial co-operation in Virginia is winning widespread recognition. Doctor Allen is in demand as a speaker and discussion leader in church and educational gatherings.)

Race relations is accepted by many as the most important area in the realm of Christian Social Service. There is an increasing desire to build bridges of understanding and establish patterns of action that will prove most helpful in the days that are ahead. The best evangel of interracial co-operation is the individual who practices his convictions in his own personal relations.

The Virginia Commission on Interracial Co-operation is a group of representative citizens who come together in a spirit of good will and understanding, determined to do everything in their power to promote cordial relations between the several racial groups. For the most part the chasm of prejudice that must be spanned by this bridge lies between the Negro and white racial groups. The Commission came into existence in those days of increased tension immediately following World War I, and has had a continuous history of usefulness through the years. Within recent months it has passed through a period of reorganization.

The basic foundation on which the Commission hopes to build bridges of understanding is, "To seek equality of opportunity through education, research and united action; to improve economic, civic, educational, health, and human relations." At present the most imperative task is the preparation of the community to guarantee returning Negro servicemen the full opportunities of the democracy which they have defended. Within the scope of this larger task are the following specific assignments: provision for the employment of Negroes in local government such as policemen and firemen; plans for continuing Negroes in the new jobs that have been opened to them and finding still others that may be opened; arrangements for holding informative meetings and forums; plans for housing projects to be continued in the post-war era; adequate recreational facilities for youth; encouragement of the use of Negroes for jury service.

A twofold plan has been selected by the Commission for implementing its task: first, the establishment of a basis of membership and second, the formation of local interracial units. An intensive campaign has been conducted to make contact with those people in the state who are actively

* Executive Director, Virginia Commission on International Co-operation, Richmond, Va.

interested in the program of the Commission. There has been a most encouraging response to this appeal. This first year of emphasis has seen the number of local units increased to twenty-four with several units in process of organization. The policy of the Commission from the very beginning has been to work through resident local leadership.

During the past twelve months intensive work of an informative nature has been done. Contacts have been made with a variety of groups in almost every section of the State. Plans for interracial co-operation have been presented to the following groups: seven District Associations of Parents and Teachers; two local Associations of Parents and Teachers; twenty local interracial committees; selected student groups in five colleges; two denominational student meetings attended by representatives from the colleges of the State; several selected groups of high school students; eight local churches; five ministerial conferences, and three civic clubs. Articles have been written for secular and religious publications. Information has been given over the radio and 5,500 copies of a mimeographed "News Sheet" have been sent to members and interested people across the State. Requests for information about interracial co-operation have come from Washington, Michigan, Illinois, New York, Texas, and California.

Interracial Ministerial Conferences are functioning in most of the urban centers in Virginia. There are also several Interracial Ministerial Conferences in the counties. In Richmond when the Interracial Ministerial Union was formed, the honor of being the first presiding officer was given to a Negro, Dr. E. E. Smith, Pastor of Ebenezer Baptist Church. Special services were held in a number of cities on Interracial Sunday. The city of Roanoke furnishes an excellent example of possibilities in connection with this special day. The Interracial Committee of this metropolitan area sponsored two services. One in the afternoon in Green Memorial Methodist Church, white, and another in the evening in the Shiloh Baptist Church Negro. Bishop Willis J. King, then President of Gammon Theological Seminary, Atlanta, was the guest speaker. Capacity congregations attended both of these interracial services. An Intercollegiate Council composed of the students from Negro and white colleges of Richmond is functioning for the second year. Mr. Russell Jones, a Negro ministerial student of Virginia Union University, is the leader of this group. Under the encouragement of Governor Colgate W. Darden, Jr., the recent session of the General Assembly made provision for an extension division of Virginia State College to be established in the city of Norfolk, similar to the plan that has proved so practical in the operation of the two extensions of the College of William and Mary in Norfolk and Richmond. A co-operative plan for professional training in medicine and dentistry was also established for a minimum of twenty-five Negro students. These young Negroes will attend Meharry Medical College in Nashville, Tenn.

In conclusion, it should be said that in the vital area of improving race relations, the surface has only been scratched. Opportunities for promoting better understanding in the fields of industry, education, government, religion and in the everyday contacts of Negroes and whites are almost unlimited. The need is urgent for men and women of good will to enlist in an active campaign to bring us closer to the Christian and democratic way of life.

THE DEPARTMENT OF

The Methodist Student Movement

HIEL D. BOLLINGER

A Seminar for Leaders

A seminar was held in Nashville, December 29, 1944 to January 3, 1945 for the leaders of the Methodist Student Movement. Wesley Foundation Directors, Directors of Religious Life, Teachers of Bible and Christian Education on church-related campuses, faculty counselors, pastors serving campus churches, and conference staff officers made up the group.

The aims of the seminar were as follows:

1. To assist the leadership of Methodism in discovering the religious needs of college students in our present campus scene.
2. To evaluate the present program of the Methodist Student Movement and other campus religious programs in terms of character development and training for churchmanship.
3. To discover how we may guide students effectively in their vocational adjustments, and how we may direct our capable students to full-time service in the Church.
4. To assist the student director in discovering and meeting the vital needs of his own religious life.

In order to make maximum use of the limited time available the seminar was organized on a study basis with special committees preparing research materials in advance on the following topics:

1—Discovering Needs.
2—An Analysis on the Basis of a Christian Imperative.
3—Factors in Building Effective Religious Groups and in the Clarification of Vital Relationships.
4—Adequate Enrichment and Tested Techniques.
5—Heart of the Task or the Christian Imperative.

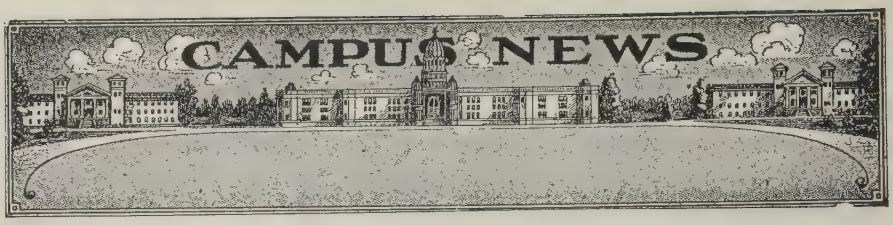
The purpose of the seminar was to re-evaluate the task of the Methodist Student Movement in terms of student needs, character values, Christian citizenship and training in churchmanship, and to clarify questions concerning objectives, educational methods, and relationships that exist among the leadership.

* * *

Seven South American newspaper women and radio directors were guests of Boston University November 8. The women represent five South and Central American countries—Chile, Ecuador, Guatemala, Peru and Uruguay. They are traveling under the auspices of the Women's National Press Club and the Coordinator of Inter-American Affairs, Nelson Rockefeller.

* * *

Forty-five per cent of the student body of Mount Union College (Alliance, Ohio) are related to alumni of the college. There are 400 alumni who are related to the students now on Mount Union campus. In the senior class 54 per cent have alumni relatives; in the junior class, 47 per cent; in the sophomore class, 45 per cent; in the freshman class, 40 per cent.



Christian Work—A Vocational Preference of Greensboro Students

Twenty per cent of last year's graduates of Greensboro College (Greensboro, N. C.) were majors in the Department of Religion, and about thirty per cent of the present senior class are majoring in religion. In addition to completing course requirements, these students must do at least fifty hours of field work, under supervision, in the local churches. The program provides for opportunity to get a practical knowledge of methods and materials used in the local churches and to become familiar with the total program of the church school. The mutual responsibility of students and churches has been carefully outlined in order that high standards of work may be required of the student and that the church may receive the maximum benefit.

* * *

Illinois Graduate Edits CBI Newspaper

One of Illinois Wesleyan University's (Bloomington, Ill.) outstanding graduates, 1st Lt. Thorton McClaughry, has recently been named associate editor of the *China-Burma-India Roundup,* a newspaper printed by the army personnel for troops in the CBI area. This is the only American newspaper printed in these countries for American service men and is dropped from the air to troops in inaccessible points. His specific job is the preparation of an analytical war column complete with reports on U. S. troop action over the world. Lt. McClaughry, during his senior year at Illinois Wesleyan, was editor of *The Argus,* the student paper. He is also the possessor of the all time high jump record at Illinois Wesleyan University.

* * *

Texas Conference Designates Money for Negro Colleges

At the meeting of the Texas Annual Conference, the Board of Education of the conference allocated $500 in its budget for Negro institutions. The money will be channeled through the Department of Educational Institutions for Negroes, Board of Education of The Methodist Church, Nashville.

* * *

Emory Begins Hospital Addition

Having received the necessary approval from federal agencies, Emory University (Atlanta, Ga.) has begun work on a six-story addition to the Emory University Hospital. This wing will be known as the Conkey Pate Whitehead Surgical Pavilion. The announcement of the gift for the hospital addition was made in 1941 by the Joseph B. Whitehead Foundation and was designated as a memorial to Conkey B. Whitehead, the brother of Joseph, Jr., who, in his will, established the fund in 1935 in memory of their father, who was a founder of Coca Cola Bottling Companies. The new wing will house the Department of Surgery in the School of Medicine. On one floor will be operating rooms, and on the other floors there will be laboratories, work rooms, offices and approximately sixty rooms for patients.

Paine Holds Institute

The Eleventh Annual Institute on Socio-Religious Affairs was held at Paine College (Augusta, Ga.) November 11-12. Representatives from seventeen institutions were in attendance. Under expert leadership, students faced the question: "Social Action Necessary to Implement Democracy." Young people, conscious of the fact that fathers, brothers and friends are suffering and dying on the battle fronts, grimly determined that they would not be found wanting when action is necessary to maintain and strengthen the democratic principles for which their loved ones are giving their lives. Meeting in five interracial groups, they discussed the following questions: political action necessary to implement democracy; economic action necessary to implement democracy; education necessary to implement democracy; international agreements necessary to implement democracy; the church and social action.

* * *

Army Chaplain New Duke Director of Religious Activities

On November 1st, Rev. Robert N. DuBose went to Duke University (Durham, N. C.) as director of religious activities. Last spring he was chaplain in the South Pacific and took part in the campaign from Guadalcanal to Bougainville. At Easter time he decided that every man in his outfit would be given the privilege of taking communion. He secured an airplane and made arrangements to have the use of one jeep on each island in the Solomon area. The result was that Chaplain DuBose conducted thirty-nine communion services in one week. The smallest group in a service was four, the largest eleven hundred. Services were held in chapels, in picture show areas, in the middle of Company streets, in fox holes, and two services were held under fire.

"When we reached men on the front lines," Chaplain DuBose says, "they would silence their machine guns until the sacramental service was completed."

He christened the first American baby born in the Solomons since the beginning of the war. The child's father was an American soldier who had married a French girl in New Caledonia.

Although the Army has no permanent buildings in the Solomons, Captain DuBose, with the aid of natives, managed to have a chapel built. The roof was thatched, and the pulpit and altar were made of bamboo. The chapel seated 280, and two capacity services were held each Sunday. For the regular church services there was a choir, special music, and a mimeographed church bulletin. Eight men among those with whom Mr. DuBose worked have decided to enter the ministry. One of these served as chaplain's assistant, and he has already received his license to preach. Mr. DuBose is a graduate of Wofford College (Spartanburg, S. C.) and holds his B.D. degree from Duke Divinity School (Durham, N. C.)

* * *

Dillard Speaker Sees Danger of Two Standards of Education

The Founder's Day speaker at Dillard University (New Orleans, La.) was Colonel Campbell C. Johnson, Executive Assistant to the Director of Selective Service. He pointed out that this war has shown that we cannot afford two standards of education in America. The future safety of the nation requires the total mobilization of a manpower that has been well trained. Of the manpower registered under selective service, Negroes comprise ten per cent; yet only one-seventeenth of

one per cent were deferred because of holding essential jobs.

This shows, Colonel Johnson pointed out, that all along Negroes did not hold an equitable percentage of jobs essential to the national welfare. Only 1½ per cent held jobs which dealt with health and safety in the essential classification. The statistics show an alarming shortage of dentists, physicians and chaplains for the army. Also in insurance companies, newspaper publishing companies and in Negro business generally there is an alarming shortage of trained personnel. There are only four actuaries among forty-seven insurance companies, and several newspapers had to discontinue publication because selective service took away one key man. Colonel Johnson challenged the schools and colleges of the country to bring their curricula up to date and participate in this one-standard training for America.

* * *

Food Is Money

The schedule of President M. W. Boyd of Morristown Normal and Industrial College (Morristown, Tenn.) indicates that presidents frequently are called upon to collect food—if the students are to be well fed—without neglecting other needs of the institution. A typical collecting day showed a schedule of eight or more stops at previously arranged churches or schools to which persons interested in the support of the school have been invited to bring food or other usable items. One stop, for example, resulted in the collection of fifty-three bushels of vegetables. Another stop meant fewer vegetables, but prospects for a much-needed stoker; another the expression of willingness to pay the expenses of two qualified boys or girls; another a promise to give $100, provided three friends would do likewise.

Hamline Honors Dumbarton Oaks Representative

A ranking member of the Chinese delegation to the recent Dumbarton Oaks Conference received the honorary Doctor of Laws degree from Hamline University (St. Paul, Minn.) at a special convocation Wednesday, November 1. Dr. Dison Hsueh-feng Poe, professor of political science in the National Central University of Chungking, is a graduate of Hamline University in the class of 1923. The degree was conferred upon him by President Charles Nelson Pace. Dr. Poe delivered an address at the convocation and later spoke before the Midway Club, one of the leading luncheon clubs of business men of Saint Paul and Minneapolis.

* * *

$118,757 Added to Bennett's Endowment

At the observance of the seventy-first anniversary of Bennett College (Greensboro, N. C.) and the tenth anniversary of the dedication of Pfeiffer Hall, on November 17, President David D. Jones reported that in the last year a total of $118,757 had been added to the endowment. Included in the sum reported was a gift of $25,000 from Mrs. Henry Pfeiffer of New York, who has given more than $800,000 in the last decade, begun with Pfeiffer residence hall. Student contributions were reported as $1,206 by the president of the student senate. The sum was raised in a rally held on the campus.

* * *

A Gift of Friendship

The first subscription made for the equipment of the George Washington Carver Memorial Hall of Science at Simpson College (Indianola, Ia.) was made by the daughter and son-in-law of one of the few people who still remain who knew

Dr. Carver in his Simpson days. The donors, Dr. and Mrs. Paul A. White, are both graduates of Simpson College. Mrs. White's mother, Mrs. J. M. Robbins, in 1867 went west from Indiana in a covered wagon.

The new memorial science building itself is being made possible through a $100,000 gift from the Gardner Cowles Foundation of Des Moines, Ia.

* * *

Race Relations Day Transcription

A new feature in the 1945 promotion of Race Relations Sunday is a fifteen minute radio transcription which will be available without charge for use on local radio stations.

The script is being written, the cast selected and trained and the master record produced by the Radio Workshop of Syracuse University. As they may be needed, additional copies of the transcription will be made by the engineering department of a Nashville station.

Pastors, college executives and other interested persons are invited to help in obtaining the widest possible use of the record. For details write Department of Educational Institutions for Negroes, Board of Education of The Methodist Church, 810 Broadway, Nashville 2, Tenn.

* * *

Race Relations Award to Be Given

An award for outstanding achievement in improving white-Negro relations in the United States will be offered by the Race Relations Department of the Federal Council to the American citizen whose work in the removal of racial tension and conflicts has been outstanding.

The award, which will be known as the Edward L. Bernays Award, is a $1,000 United States Savings Bond, and will be presented as a part of the observance of Brotherhood Month in February, 1945. It will be conferred upon a person whose achievement is of national significance and who has made a distinct contribution to better race relations. Any American citizen, white or Negro, man or woman, is eligible for the award.

The purpose of the award is to focus attention of a wider public opinion upon constructive, co-operative efforts to remove racial tensions and conflicts and to insure better personal and group relations between white and Negro people of the United States.—*Federal Council Bulletin.*

* * *

Allegheny Students Look Ahead

The editor of the college annual publication, *Kaldron,* in the twilight of a December evening, 1941, called a photographer to a fraternity house of Allegheny College (Meadville, Penn.) where nine young American college students were listening to an announcement about events at Pearl Harbor. Now some three years later all these nine men are in the military service. Five are in the Navy, three in the Army, and one in the Marines. They are distributed among many branches—air, ground, supply, naval amphibious, chaplaincy, and medical. The editor, who is not in the picture, now is a Marine lieutenant.

* * *

Exhibit Shows Role of Negro in Building U. S.

The first house in Chicago was built by a Negro. A picture of that log cabin out on the sand point at the mouth of the river forms part of an exhibition showing the contribution of the Negro to America, which is being displayed this week in the first floor corridor of the Public Library.

Booker T. Washington, the educator; George Washington Carver,

the scientist; Paul Robeson, the singer; Richard Wright, the author—all the famous Negroes who have helped build the history of the United States are depicted in picture and document in this collection.

Names strange to many Americans but which helped develop the rich cultural pattern of the United States also appear in the exhibition. Ira Aldridge, the American-born grandson of a Sengalese chieftain, who toured Europe in the leading role of "Othello"; William C. Handy, father of the blues song; Bert Williams, the comedian who made America laugh in the '90's; Alain Locke, Rhodes scholar and philosophy professor at Howard University; James Weldon Johnson, U. S. consul to Venezuela and Nicaragua —all these are included.

The Negro soldier has fought bravely and well for America since the beginning, the exhibition makes clear. Crispus Attucks was the first to give his blood for his country in 1776. In the battle of 1812 Negroes fought at sea under Peary and McDonough. In the Civil War 178,975 Negroes fought for the Union. One frame shows the discharge papers of Aaron Marr, a private in the blue-coated infantry, whose granddaughter, Ollye Marr Coffin, is senior assistant librarian at the Hall branch library.

The Negroes who are fighting in this war and their role in the victory is emphasized in the exhibition.—*The Chicago Sun.*

* * *

Film Shows Role of Negro Soldier

The role of the Negro soldier in World War II is brought to the screen by the War Department with the expressed hope that, in the interest of American unity, as many millions of Americans as possible will see the picture.

The movie, produced by the special coverage section of the U. S. Army Signal Corps, tells with restraint and dignity the story of the heroism of the Negro throughout the history of this country. It is the story of the Negro as a soldier from the time of Crispus Attucks, ex-slave and hero of the Boston Massacre in 1770, to the time of Dorie Miller, who died at Pearl Harbor, and Pvt. Robert Brooks, a Negro who was one of the first Americans killed in the current conflict.

Authentic Army material and historical data are used liberally in the new movie, which is entitled "The Negro Soldier," and films captured from the enemy in the present war are used in several sequences to show the brutality of the Nazi and the Jap.—*The Nashville Banner.*

* * *

Annual Faculty Conference at Southwestern College

The campus of Southwestern College (Winfield, Kansas) September 2 witnessed the staging of an annual pre-registration event which has come to be known as the Faculty Conference. With President Charles E. Schofield presiding, the faculty met at 9:30 A.M. in the President's garden and in an all-day session gave consideration to such vital and practical subjects as the following:

The Program for Freshman Week

The Counseling Program at Southwestern College

The Proposed All-College Terminal Survey Course

Implementing English tests in major term course papers

The Social and Recreational Program on the Southwestern College campus

Each subject was presented and sharpened up for discussion by an individual or a committee and was in the nature of a report on a more or less extensive investigation.

Negro Press Creed

The Negro Press believes that America can best lead the world away from racial and national antagonisms when it accords to every man regardless of race, color, or creed his human and legal rights. Hating no man, fearing no man, the Negro Press strives to help every man in the firm belief that all are hurt so long as anyone is held back.

* * *

Ministers Elect Negro as Association Head

Within the past month in two large cities of our country a Negro has been elected as head of a Protestant ministerial association. St. Louis has done it. And this week Cleveland elected Dr. Wade H. McKinney, pastor of the Antioch Baptist Church, as head of the Ministerial Association of Greater Cleveland. For the first time in its 40 years precedent has been set aside.

Dr. McKinney is a graduate of Colgate-Rochester Divinity School, and the father of four children—a son in the Air Forces.—*Epworth Euclid Outlook,* May 12, 1944.

* * *

Dr. Charles E. Forlines

Dr. Charles Edward Forlines, former president of The Westminster Theological Seminary (Westminster, Md.) died on July 31. Funeral services were held in the Westminster Methodist Church with Bishop James H. Straughn, Dr. Lester A. Welliver, president of the Westminster Theological Seminary; Dr. Fred G. Holloway, president of Western Maryland College, and Dr. Lowell S. Ensor, minister of the Westminster Methodist Church, as officiating ministers.

Dr. Forlines was born in Virginia. He received the degrees of A.B., M.A., and D.D., from Western Maryland College; B.D. from the Westminster Theological Seminary; LL.D. from Adrian College; Lit.D. from High Point College; D.D. from Boston University.

Dr. Forlines served as pastor, as professor of Philosophy and Theology in Adrian College, as professor of Philosophy in Western Maryland College, and as professor of Church History and Systematic Theology in the Westminster Theological Seminary. He was elected president of the Seminary in 1935 and served until his retirement in 1942.

* * *

Declaring that 7,000,000 Negroes in the United States have no church affiliation whatever, and that there is a lack of Negro Christian leaders, both men and women, Dr. Harold L. Trigg, Negro leader and president of the Elizabeth City (N. C.) State Teachers College, has appealed to the churches for a forward program of work among the Negroes, especially in the South. He urges an increase in the home missionary service among Negroes "in rural areas where Negro youth is yearning for an enlightened and consistent spiritual leadership; in the South where the majority of Negroes live; and in all regions of this great country where men are thirsting for guidance into the life of happy and positive effort."—*Ft. Wayne (Ind.) News Sentinel.*

* * *

An Institute on "Education for Victory" sponsored by the Regional OPA Office was held at Wiley College (Marshall, Texas) July 27-28. The purpose of this Institute was to arouse the consciousness of the public to the dangers of inflation in a wartime economy and to stimulate on the part of civilians cooperation in the regulations of wartime prices. Members of the Wiley Faculty and representatives of government agencies made up the staff for the Institute.

Newsy Odds and Ends

RUTH L. BEYER

Mrs. E. Parmelee Prentice, sister of John D. Rockefeller, Jr., has presented the American University (Washington, D. C.) with a set of the Mount Hope Classics. When Mrs. Prentice's children were small and studying languages under private tutors, Mr. and Mrs. Prentice thought it would be wonderful if they could learn to speak Latin. They engaged Dr. Arcadius Avellanus to develop the texts in seven volumes. The Mount Hope Classics have now been given to the University.

* * *

The Music Department of Wesleyan University (Middletown, Conn.) is offering a special course based on the Sunday afternoon NBC symphony concerts which are an all-Beethoven series under the direction of Arturo Toscanini. Dealing with one composer, the course is offering an opportunity for intensified sampling of one man's works, and is of wide general interest in its relationship to a popular radio program.

* * *

A model co-operative effort is seen in the United Negro College Fund Campaign, in which twenty-seven colleges of high academic standing are working together in their desire to strengthen and advance Negro education throughout the United States. The primary financial aim of the campaign is to bridge the gap between income and operating and maintenance needs. According to data furnished to the planning committee, a minimum of $1,500,000 will be needed since the colleges concerned will have a total of about $6,690,000 in operating income and $1,048,000 from annually recurring grants from sponsoring organizations. The estimated annual operating expense is about $8,109,000. The colleges related to the Methodist Board of Education participating in this united effort are Bennett College (Greensboro, N. C)., Bethune-Cookman (Daytona Beach, Fla.), Clark College (Atlanta, Ga.), Dillard University, (New Orleans, La.), Gammon Theological Seminary (Atlanta, Ga.), Philander Smith College (Little Rock, Ark.), Samuel Huston College (Austin, Tex.) and Wiley College (Marshall, Tex.). Meharry Medical College (Nashville, Tenn.), which contributes about half of the Negro physicians and dentists in the United States, has recently approved the plan of joining in the campaign.

* * *

Evanston Collegiate Institute has outlined for effective work a program of Public Relations. The committee, with Mr. T. Otto Nall and President T. O. Firing as co-chairmen, has on it faculty and student representatives. Its responsibility is "to consider, discuss, and carry out the entire program of public relations for Evanston Collegiate Institute." Included in the report is an outline of media through which the program will be carried on and the specific responsibilities of committee members.

* * *

Texas Wesleyan College (Fort Worth, Texas) has started a three million dollar expansion program which is to be completed in ten years. Two million dollars are to be added to the endowment fund and one million to the building fund.

The Macon, Georgia, radio station WMAZ which carried the Columbia network programs was given the Du Pont award for distinguished achievement. In making the award Du Pont officials called attention to the high quality of the programs presented by the Players of Wesleyan College (Macon, Georgia) under the direction of Mrs. Anne Frierson Griffin. In recognition of the high quality of this work, WMAZ is adding to the equipment for these classes, providing a direct wire connection to their studio so that in the future the Wesleyan radio productions will originate at the Conservatory of Music and School of Fine Arts. The radio station is also providing scholarship assistance for outstanding Wesleyan graduates for further study in the radio field.

* * *

Dr. Charles R. Keyes, alumnus of the class of '94 and professor emeritus of Cornell College (Mount Vernon, Iowa), has been named visiting professor of anthropology to do research at the University of Iowa. Dr. Keyes is the foremost authority on the Indian archaeology of Iowa, and is writing a monograph which will be published by the State Historical Society.

* * *

War wives who are studying at Bennett College (Greensboro, N. C.) believe they are fulfilling a patriotic, wartime service by furthering their education while their husbands are in the armed forces. Keeping up the morale of personal "G. I. Joes" through daily letters and participation in the War-Peace program including salvage, conservation, recreation, and war loan drives are non-class activities. One of the wives used the past summer months for 12 weeks study at Columbia University where she took courses in Russian and American History, anthropology and philosophy. Her major is history. Two others are majoring in elementary education. Another is a major in home economics.

* * *

Union College (Barbourville, Kentucky) has started a new publication called *The Union College News.* It is to be issued quarterly and will serve as a tie of information and understanding between the college and its friends. From time to time there will be discussions of policy, campus developments, and a statement of needs of Christian higher education.

* * *

Dr. Charles E. Schofield, President of Southwestern College (Winfield, Kansas), has been added to the editorial division of the Board of Education. At the meeting of the Executive Committee of the Board of Publications he was elected editor of adult publciations. Dr. Schofield was President of Iliff School of Theology (Denver, Colorado) from 1934 to 1941. His new work will begin in December.

* * *

The summer edition of *The Drew Gateway,* the Alumni Quarterly of Drew Theological Seminary of Drew University (Madison, New Jersey), brings into print an informative symposium on "Christian Education and the Postwar World." The contributors to the symposium are alumni of Drew and college presidents. They are: Bishop Fred P. Corson, at the time of the writing President of Dickinson College (Carlisle, Pennsylvania); Dr. Charles Burgess Ketcham, President of Mount Union College (Alliance, Ohio); Dr. R. Franklin Thompson, President of the College of Pugent Sound (Tacoma, Washington); and Dr. Arlo Ayres Brown, President of Drew University (Madison, New Jersey).

In a booklet entitled, *Methodist Youth in College,* put out by the Michigan Conference Board of Education, there has been listed the number of Methodist students attending the educational institutions of Michigan. The following statement taken from the introduction may be noted: "We have here the equivalent of at least TEN average congregations, all young people, and the very cream of our Methodist homes. If we were to provide for them according to the average cost of operating churches of that size, it would cost us approximately $100,000."

* * *

Northwestern University's 150 war dead and missing were honored at the Homecoming ceremonies between halves of the Northwestern-Indiana football game, October 21. Thirty-seven members of Anchor and Eagle, student organization of veterans, carried the flags of the United Nations and countries occupied by the Axis in a flag-raising ceremony. Carrying the flag of China was the 29-year-old graduate student, Ho Keng Hsieh, former colonel and personal secretary to Gen. Pai Chung-Hsi, Vice-Chief-of-Staff of the Chinese Army and the first foreign veteran to be admitted to Anchor and Eagle.

* * *

Secondary Schools

(*Continued from page 18*)

This academy's fine curriculum and well-planned program of extra-curricular activities have merited distinction.

Religious Foundation

Morgan Christian Center, Morgan College, Baltimore, Maryland; Dr. J. J. Seabrook, Director.

Since the transfer of Morgan College to State auspices, this Center is the continuation of Methodist responsibility for a religious program in a student group of 700.

The New London Church, Texas Conference, South Central Jurisdiction voted to give $10,000 to Lon Morris College (Jacksonville, Texas) in its $200,000 building program. Of that amount, $4,000 will be paid this year, $3,000 next year, and $3,000 the following year.

* * *

Our Mistake! Thanks for the Corrections

The November-December CHRISTIAN EDUCATION MAGAZINE had no more than reached the field when letters began coming in calling attention to a glaring mistake the Editor had made in the form and source of a Latin quotation. One of the most courteous and most thorough of these letters is carried below.

Tennile, Georgia
December 8, 1944

"Dear Doctor McKeown:

"First let me say I enjoy the CHRISTIAN EDUCATION MAGAZINE very much, reading almost every line and word. It is most worthwhile and full of inspiring information.

"But on page 27, in the last issue, I find "He Plugs for Alma Mater," which made me halt. I may be wrong;—but is not the Latin "Carthago delend*a* est"—the "a" being fem. to agree with subject "Carthago"? Was not the elder *Cato* the orator, and was not the quotation at the *end* of each oration?

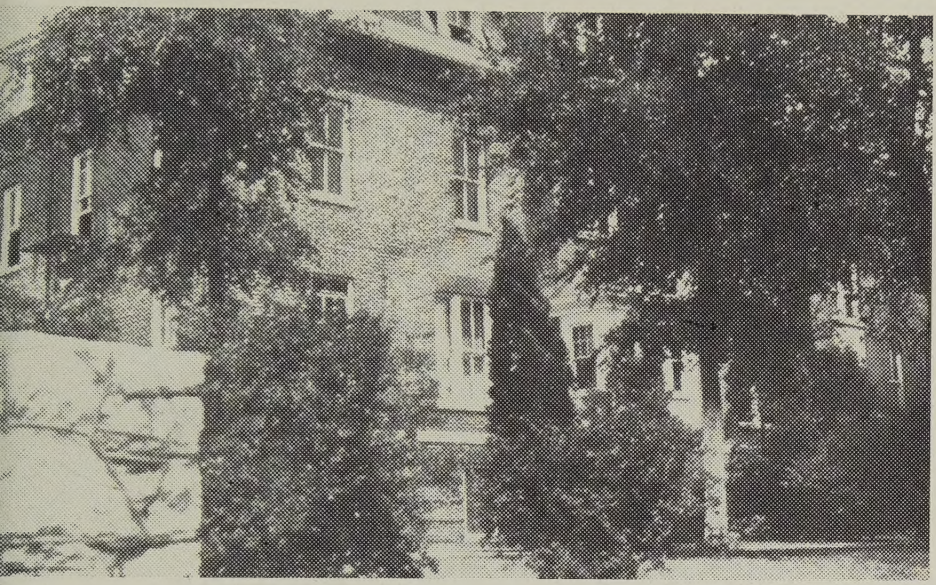
"I commend again your paper,—and like Doctor Pugh, I love to say a kindly word for Emory—and one for Vanderbilt University—great old schools.

Regards and every good wish.

Yours sincerely,
T. E. McKellar"

Thank you Mr. McKellar and thanks to other readers who called the error to our attention.

B. M. M.



This Is Philander Smith

Philander Smith College began in 1868 without grounds or buildings, but intellectual eagerness of Negro youth resulted in General Conference action authorizing the creation of an Annual Conference for Negro preachers and, true to the spirit of Methodism, a Conference college. A gift of $10,500 from Mrs. Philander Smith of Oak Park, Illinois, in honor of her husband served to launch the institution, now in its 77th year of continuous service.

This more than three quarters of a century of service to Negro youth has been characterized by an unusual degree of continuity in its administration; it has had only five presidents, including the incumbent.

It has also been a constant medium of interracial collaboration and good will. The pattern of such co-operation extends from the faculty, through the Board of Trustees, to the local community, and to the Annual Conferences of Arkansas and four contiguous states. In addition, it enjoys the good will of the business and civic minded people of Greater Little Rock and the state of Arkansas.

But most significant is the fact that Philander Smith is definitely a Church college. The Church and Christian people have been responsible for its founding and its continued service. Each building bears the name of a Christian individual. Its student body over the past eight years have averaged a little more than 98 per cent active in church membership. Its curriculum places emphasis upon the Christian way of life. Its major emphasis is upon genuine service.

Among the 800 graduates with the Bachelor's degree are 5 bishops, 4 college presidents, 8 missionaries to Africa, 12 dentists, 48 physicians, 55 ministers and many other public servants. From its 15,000 former students have gone more than 200 ministers and 1,500 teachers. The college projects itself into the community specifically in home making, health, religious education, social service and teacher training.

Curriculum revisions are in process for a wider Christian service in the postwar world. With social advances must come new social problems, but Philander Smith faces them believing that the consecrated heart and the educated mind are the necessary guarantors of both Democracy and Christianity.